

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Calling America to Prayer

BY REVEREND CHARLES E. FULLER

(As preached on the Old Fashioned Revival Hour, June 1, 1941. Stenographically reported.)

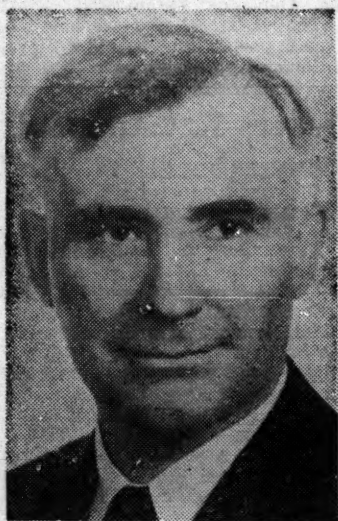
Let's bow our heads in prayer. PRAYER: Our Father, tonight we thank Thee for Thy Word which giveth life. "The entrance of thy word giveth light." Thousands of men and women are listening in tonight in whose hearts there is nothing but darkness and there is no peace but they are like the troubled sea, casting up mire and dirt. We pray that as we speak upon the subject of prayer, bringing the way of salvation, that Thy Word may sink deep into the hearts of men and women who need the Lord Jesus Christ and may they find Him as their Saviour. Father, we thank Thee for this opportunity of letting the lower lights be burning in these dark days. There is so much dark settling down over the whole world. We thank Thee that we can hold forth the Word of God. Open hearts, bless hearts which are discouraged, broken, bleeding, and somehow may the Holy Spirit find right of way in the life of every believer until there is a great wave of prayer going out for our country and that there may be a great turning toward God and a Heaven-sent revival. We ask it in His name and for His sake. Amen.

Now with your Bibles turn to Luke the 11th chapter. I want to read verse 1:

"And it came to pass, that, as he (Christ) was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

The earthly prayer life of the Lord Jesus is set forth in more detail in the gospel of Luke than in any other gospel or all the other

HEARD BY MILLIONS WEEKLY



REV. CHARLES E. FULLER

gospels. At least eleven times in the gospel of Luke, Christ, the Son of Man, is referred to as dependent on the Father in prayer. On at least six different occasions the Lord Himself is shown in prayer. For example, if you have your Bible, just turn with me to the third chapter of Luke, verse 21:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened."

And if you want to open Heaven tonight, pray in Jesus' name and in the Spirit, to the Father, and the Heaven that seems brass, will open. (CONTINUED ON PAGE THREE)

Subscription Offer Closes July 2

Hurry! Get Beautiful Book, "AND GOD REMEMBERED . . ." Free With One Year's Subscription

Hundreds of subscriptions have expired and about to be taken off the list. Look at your address label; if your subscription expired May, 41, then you had better renew quickly. You will miss Dr. H. A. Ironside's sermon on "Pilate Before Christ," "Instructions to Young Christians," and "Fools — Wise and Otherwise," stirring evangelistic messages to bless Christians and save souls. If you don't renew you will miss the editor's Memorial Day message, "By A Soldier's Grave," and coming article, "What Christians Ought To Do About Hitler." You are about to miss "How Susanna Wesley Reared Her Children," a special help to fathers and mothers, written by the saintly mother of John and Charles Wesley.

Many comments are coming in about the picture story strip, "Gary — A Christian At College," written by the talented young Christian artist, Phil Saint. The story continues for ten more weeks. We have the plates for the whole story and expect it to be continued even further. Then there will be "Youth's Corner," questions answered, reports of four tent revivals this summer, etc. We have six pictures of the whole office force of *The Sword of the Lord* at their desks, typewriters, addressograph, graphotype, the mailing table, etc. These will be printed soon. In fact, we have such a rich store of material at hand, better than ever. You won't want to miss a copy. RENEW TODAY!

Best Yet: Beautiful Cloth-Bound Book, 123 Pages, Editor's Favorite Sermons Sent Free With a Year's Subscription

The new book, "And God Remembered . . ." is cloth bound, we believe above the average of the dollar book in beauty and value. But we printed 10,000 copies at one time so we could sell it for only 50c a copy. It has an expensive colored jacket beautifully printed. It has especially drawn pictures, illustrating the sermons, prepared by the well-known Christian artist, Mr. U. S. Abell, cartoonist for *Moody Monthly*. The messages are:

"And God Remembered . . ." Tears in Heaven.
"Behold the Man!"
"Where Is the Lord God of Elijah?"
The Exceeding Abundantly Able God.
The Torn Veil.

They are the editor's favorites saved back for this book in nearly seven years of writing for *The Sword of the Lord*. They are the messages that arouse the greatest interest and which God made the greatest blessing to readers, according to their letters.

AND THIS BOOK WILL BE SENT ABSOLUTELY FREE WITH EVERY SUBSCRIPTION, NEW OR RENEWAL, FOR 1 YEAR AT \$1.00, PROVIDED YOU ACT AT ONCE. Or the book will be sent free with each three years' subscription for \$2.00. (But please do not ask for three separate one-year subscriptions for \$2.00 and then expect the book free. The "three years for \$2.00" offer means three years for one person.)

We are working overtime wrapping books, mailing them out, making (CONTINUED ON PAGE FOUR)

THE BLESSED ONES

BY EVANGELIST JOHN R. RICE

(Part of a commentary on Matthew, completed but not yet published)

JESUS GIVES THE BEATITUDES IN SERMON ON THE MOUNT

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

"And he opened his mouth, and taught them, saying, "Blessed are the poor in spirit: for their's is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Jesus here gives the way of happiness and blessedness for every Christian. Open your Bible and look up the references, and we believe you will be richly blessed by this Bible study on the beatitudes.

VERSE 3: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Compare this with Luke 6:20. Notice that Luke says "poor," while Matthew says "poor in spirit." The meaning is the same, with Matthew going into more detail. Luke says "kingdom of God," while Matthew says "kingdom of heaven." It is blessed to be poor, particularly if the poverty is felt in the spirit. Compare this with "Woe unto you that are rich!" (Luke 6:24). The Saviour did not mean it is good to be without any spiritual riches or spiritual virtues. Rather, He meant that in dealing with God it is a blessed thing to have the humility of the poor, the broken heart of the poor. If a man feels his need, his poverty, so that he can pray as a poor and needy creature begging for help, then blessed is that man, for he will be heard. The poor in spirit are those who see their helplessness and see how valueless are temporal things, wealth, houses, land, fame. A rich man can be "poor in spirit." A poor man can be proud and haughty and so have none of the virtues of the poor, and miss the blessing God means for the poor. See Revelation 3:17, 18, where God describes those who do not feel poor but really are wretchedly poor in His sight. These miss God's blessing. Compare this with James 2:1-6. James 2:5 speaks of the poor as "heirs of the kingdom," like Matthew 5:3.

God particularly loves the poor. He will not hear the prayers of those who do not help the poor (Prov. 21:13; Isaiah 58:7, 10; Prov. 14:31; Psa. 41:1; Prov. 19:17). God forbids money lenders to keep as security the garment of the poor (Matt. 11:5). And in winning souls we are especially enjoined to "Bring hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21). The poor have many blessings that rich do not have: usually better health, happier marriages, more children, less worries, fewer suicides, and are easier to reach with the gospel (Luke 18:23-25; Mark 12:37). Lazarus, the poor beggar, was saved,

while the rich man was lost (Luke 16:22, 23). Jesus is "the poor man's Friend."

Oh, Christian, do not strive to be rich, but rather "be content with such things as ye have" (Heb. 13:5; I Tim. 6:6-11). Seek first the kingdom of God (Matt. 6:33), and trust the Saviour who loves the poor.

Jesus himself "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). What infinite grace! He was born in a stable and laid in a borrowed manger when there was no room for Him in the inn. Though the foxes had holes and the birds of the air had nests, yet the Son of man had not where to lay His head (Matt. 8:20). And when He died, He left only a seamless garment, and was buried in a borrowed grave (John 19:23, 24; Matt. 27:60). Every poor man ought to love Jesus Christ.

VERSE 4: "Blessed are they that mourn: for they shall be comforted." Here is a paradox. Jesus seems to say that it is happy to be sad; it is fortunate to be unfortunate; and that we are to rejoice over weeping. And indeed that is true, though it does not seem so to human wisdom. But it means what it says, and Jesus said more about it which is told in Luke 6:21. He said, "Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh." Joy comes out of sorrow and blessing out of trouble. Notice some of the blessings the Bible says come from sorrow. (1) God is near to the broken hearted (Psa. 34:18). (2) God hears the prayer of the broken hearted (Psa. 51:17). (3) "Tribulation worketh patience," develops character (Rom. 5:3). (4) "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). That is wonderful reward in Heaven. Compare this verse with Revelation 7:17, and 21:4. Every sorrow of a Christian will be rewarded many-fold in Heaven. How sad to miss joys in Heaven because we never mourned any here!

Mourning and sorrow sometimes bring revival (Isa. 66:8; Jonah 2:5-10; Psa. 126:5, 6). Compare this verse also with the blessed promise (CONTINUED ON PAGE TWO)

Rev. Sam Morris of Texas Runs for U. S. Senate

Our brother Sam Morris, known to millions as "The Voice of Temperance" because of his broadcast on big Mexican border radio stations each winter season, has entered the race in Texas for United States Senate, to take the place of the late Senator Morris Sheppard who recently died.

In one particular it is especially fitting that Mr. Morris should run for the Senate. Senator Morris Sheppard was the author of the National Prohibition Amendment, and a friend of Rev. Sam Morris. And Sam Morris is the most influential speaker in America today on the liquor question; in fact, Rev. Morris is a stronger speaker on this question than Senator Sheppard ever was.

How we do need in the national capital, a strong, bold, well-prepared, thoroughly Christian and consecrated, enlightened representative of the Christian view-point on liquor and all moral issues.

Some Christians will raise their hands in mock horror at the thought of a preacher running for the United States Senate. But such Christians have an entirely unscriptural attitude toward the ministry. They are accustomed to nice, soft-spoken preachers who never thunder into denunciation against sin, never attack national sins at their root, and feel no responsibility for the people all about them. But such sheltered ministers disregard the example of prophets of old and

of the great reformers and Christian leaders of modern times. There is nothing in the Bible to indicate that a Christian ought not to take an active part in government, and there are many reasons to believe it is the plain Christian duty of every citizen.

The Bible has many examples of great men of God who were active in government. Joseph was next to Pharaoh in wicked Egypt. Daniel through a long life-time served in the highest positions, second only to the emperor in the world empire with its center at Babylon. Where in all the Bible were greater men of God! We think of Moses as a great teacher, but primarily he was a ruler, the founder and absolute governor, under God, of the nation Israel. And Samuel was as great in governing the nation as he was as the prophet of God.

And Nehemiah by his own choice was known as the "Tirshatha," which means the ruler, or literally, "the reverence." And in Israel we remember the great kings: David, Solomon, Josiah, and Jehoshaphat, who were most devout servants of God, and great rulers, and the prophets of God, such as Isaiah and Jeremiah and Elijah not only boldly entered into political affairs but pronounced the will of God for all the other leading nations as well as for Judah and Israel.

And take particular note that (CONTINUED ON PAGE THREE)

THE BLESSED ONES

(CONTINUED FROM PAGE ONE)

ise, "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). Laughter goes with pride, indifference, and worldly-mindedness, oftentimes. Mourning goes with prayer, contrition, penitence and humility. Only those who sorrow can be near the Saviour and understand the Saviour for He was "a man of sorrows, and acquainted with grief" (Isa. 53:3; Matt. 26:37, 38). See James 4:9, 10. The great men of the Bible were men of tears: Jeremiah (Lam. 1:12; Jer. 9:1), David (Psa. 6:6; Psa. 42:3), Paul (Acts 20:31; Rom. 9:2, 3; II Cor. 2:4; II Cor. 4:8-10; Phil. 3:18).

Sorrow often leads sinners to be saved. The death of Lazarus was for the glory of God (John 11:4, 14, 15), and led others to be saved (John 12:10, 11).

God is nearer to the widow and orphan than to the married wife or protected child; nearer to the poor than the rich; nearer to the hungry than the full. Better have evil things and sorrows here like Lazarus the beggar and be comforted later, than to have riches here and to be tormented later like the rich man (Luke 16:25). Thank God for sorrow! Blessed are those that mourn! Thank God for the comfort.

VERSE 5: "Blessed are the meek: for they shall inherit the earth." Jesus is quoting from Psalm 37:11. See also Psalm 25:9. Meekness is another word for humility. See James 4:10; I Pet. 5:6; Luke 14:11. The inheritance of the meek will be when Christ rules on the earth. Now the proud, the haughty, the rich, the warlike, the selfish, the brutal, rule on earth. Verse 5 here is a promise of the coming kingdom of Christ. Notice that it is on "earth." We are taught to pray "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). The reign of Christ will be on earth with His throne at Jerusalem (Isa. 2:1-4; Isa. 11:9; Rev. 5:10). Notice many of these promises plainly say the kingdom will be on "the earth." See also Micah 4:1-8 and Luke 19:17-19. The meek will not inherit the earth until Jesus returns to reign.

VERSE 6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Many invitations are given in the Bible for those that are thirsty. See Isaiah 55:1, 2; Revelation 22:17; Revelation 21:6; John 4:10-14. Spiritual thirst is a great virtue. The Psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psa. 42:1, 2). God sees the longing of the soul as well as He hears the spoken cry.

The blessed thing about hungering and thirsting after righteousness is that one "shall be filled." Eventually, of course, all Christians will be filled with righteousness, will be all they aspire to be, and without sin. If people long to be righteous, they will be righteous, and that is a blessed thought. But that is not the primary meaning here. Those that hunger and thirst after righteousness will be filled with righteousness far better than any of their own, for Christ is the righteousness of God. Those who hunger after righteousness must turn to Christ and in receiving Him, are filled with righteousness. Much of the book of Romans is written to tell of that righteousness of Jesus which a poor, undeserving sinner may claim for his own and be filled. The righteousness of God is manifest in the death of Christ on the cross paying for sin (Rom. 3:21-26). Read that

passage carefully. This righteousness is received "by faith of Jesus Christ." Abraham believed God and it was counted to him for righteousness" (Rom. 4:3), and so every one "that worketh not (has no righteousness of his own) but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5), and Paul quotes David as describing "the blessedness of the man, unto whom God imputeth righteousness without works" (Rom. 4:6-8). Compare with Psalm 32:1, 2. Romans 4:6 uses similar language to Matthew 5:6, both speaking of the blessed man who hungers and thirsts after righteousness and receives it, but not human righteousness, the righteousness of Christ imputed to him.

Read Romans 10:1-13. Go through that passage underlining righteousness. And verse 10 shows it is received by faith. Romans 10:4 sums up the whole thing: "Christ is the end of the law for righteousness to every one that believeth." All who really hunger after righteousness will gladly receive Christ. Those who do not want Christ do not want righteousness. The sermon on the mount is not all law. Much of it is gospel, and verse 6 is.

Remember that Christ calls Himself the bread from Heaven (John 6:33-58). This bread is received by trusting Him. There is no true righteousness and no salvation without eating and drinking of Christ by faith. Speaking of works and righteousness, Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Praise God that those that are thirsty and hungry are freely invited to be filled with Christ who is the righteousness of God.

VERSE 7: "Blessed are the merciful; for they shall obtain mercy." In Matthew 18:23-35 Jesus gave a parable with this exact lesson, "forgive if you would be forgiven." He even taught us to remember this when we pray, and to forgive all (Matt. 6:12, 14, 15; Mark 11:25, 26). Our showing mercy to others is a condition of God showing mercy to us and answering our prayers. The other side of the story is pictured in James 2:13. If we judge harshly, we shall be judged harshly. These verses are of great importance. I suggest particularly that you memorize Ephesians 4:32. Notice how many times one is to forgive the same person (Matt. 18:21, 22). To forgive means to have a spirit like Christ and nothing can please the Father better or make surer your own forgiveness. An especially strong verse on this is Luke 6:37.

If one reads this who has in his heart some grudge, unforgiveness against anybody in the world, then I beg you at this moment, before you leave this page, forgive it, blot it out and remove that stumbling block between you and God. Forgive and be forgiven of God!

VERSE 8: "Blessed are the pure in heart: for they shall see God." Several meanings are possible here. (1) One who has been cleansed in heart, that is born again, will see God, that is will be saved. God purifies the hearts of sinners by faith (Acts 15:9). Again the Scripture says that people "purify their hearts in obeying the truth" (that is the gospel message to repent and believe); this purification is a work through the Spirit and one so purified is born again (I Pet. 1:22, 23). See also Titus 2:14). Every converted person becomes a partaker of the divine nature (II Pet. 1:4), and God's seed remains in the Christian so that a certain part of every Christian cannot continue in sin (I John 3:9). Notice that the beatitude here says, "Blessed are the pure IN HEART." That is another way of saying, "Blessed are those who have received a new heart from God when they were born again." (2) A second meaning is, that as one is pure in his thoughts and life and puts the Lord first turns away from worldliness and sin, he will feel the presence of God more and more, know the will of God, come face to face with God. Jesus promised the disciples He and the Father would manifest themselves (through the Holy Spirit) to those that love Him and keep His commandments (John 14:15-26). The

Holy Spirit reveals the Father to us and particularly to Christians who so love Christ as to keep His commandments and live for Him. With this in mind, the Apostle Paul by divine inspiration commanded Timothy: "Keep thyself pure" (I Tim. 5:22). Second Timothy 2:19-22 is on the same subject. He was to "flee also youthful lusts . . . out of a pure heart." Timothy was to be an example in purity (I Tim. 4:12), and was to treat Christian women "with all purity" (I Tim. 5:2). The cry of David in Psalm 51, especially verses 2:7, 10 is for a pure heart; may our dear Heavenly Father wash and cleanse the heart of every reader and make it pure in His holy sight that we, too, may see God, having Him revealed to us day by day through the Holy Spirit and through the Word.

VERSE 9: "Blessed are the peacemakers: for they shall be called the children of God." Jesus, God's Son Himself, is the greatest Peacemaker. How fitting, then, that other peacemakers should be thought like Jesus and be called the children of God. Peacemaking is another term for brotherly love. The outside world does not recognize many Christian virtues, but it does recognize the virtue of brotherly love. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Love is a coin good in every market, a badge of godliness recognized by the vilest sinners. How many Christians lose all their influence for God because they are not peaceable but quarrelsome, not kindly and forgiving, but bitter and hateful! The Bible has many warnings about tattlers, busybodies in other men's affairs and tale bearers. See especially Proverbs 26:20; First Timothy 5:13; Second Thessalonians 3:11, and First Peter 4:15.

Peacemaking involves all the Christian virtues, brotherly love, unselfishness, humility, forgiveness. See Romans 14:19; First Thessalonians 5:13; Second Timothy 2:22; Hebrews 12:14; James 3:17, 18; Romans 12:18. Famous examples of peacemaking in the Bible are Genesis 13:8, 9; Genesis 26:17-22; Genesis 32:13 to Genesis 33:4. Remember that peacemakers will be called the children of God. How happy, how blessed is the peacemaker.

VERSES 10-11: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Notice that this beatitude has the same blessing as that in verse 3, "their is the kingdom of heaven" (vs. 10), and "great is your reward in heaven" (vs. 12). Compare this passage with Luke 6:22-23. These verses say you are blessed and happy to be persecuted, but Luke 6:26 gives the other side of this truth, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." The marks of a true prophet are persecution for righteousness's sake. The mark of a false prophet is universal popularity. Christians ought to be like Jesus (and the world hated Him and persecuted Him (John 15:18-21; John 17:14). Many things the true Christian must suffer if he is true to Christ. Notice that one of the hardest things is, he must suffer evil talk and slander. People "shall say all manner of evil against you falsely, for my sake" (vs. 11) and shall "cast out your name as evil" (Luke 6:22). This is the last beatitude, and the burden which seems harder than all others has yet the greater blessing than all others. While the other beatitudes for the poor in spirit, the mourning, the meek, the hungering and thirsting after righteousness, the merciful, the pure in heart and the peacemakers are all simply called blessed, in one verse each, this beatitude is given three verses, restated and with the express command, "Rejoice and be exceeding glad!" And in Luke we are even commanded to "Rejoice ye in that day and leap for joy!" This is the highest blessedness of a Christian, to suffer like Jesus suffered for His sweet name's sake and for no sins of our own. There is no blessing in suffering for our own sins (I Pet. 2:19, 20), but when we suffer for Jesus' sake, what wonderful reward is to be

LIQUOR—FRANCE—AMERICA

A Business Man's View

BY ALONZO L. BAKER

It took five weeks to wipe out France. They said her army was the last word in military training, yet in five weeks she went by the board. What happened to France? A dispatch from Vichy said, "A government spokesman said today that alcohol was one of the chief causes of the moral collapse of France under attack." The other causes named were tuberculosis, cancer, and syphilis.

Those soldiers sat there in their little cooped-up quarters and had eight or nine months to kill while Adolf Hitler was attending to the Poles and to Scandinavia. The French soldiers had nothing to do but play cards and drink. A single hospital had 814 cases of delirium tremens in the month of January alone. And people tell me you do not get drunk on wine! At the end of that disastrous era of intoxication of the young French soldiers, the Germans came and swept across them in five weeks. The French people have consumed more gallons of alcoholic beverages per

capita since the last war than any other nation in the world.

What is America going to do? Is it going to train the boys to be Tony Galentos? Since repeal in 1933 we have spent 20 billion dollars for liquors. That is in addition to bootleg liquor. That would more than pay for all the preparedness program in which the United States is engaged today, and for which we will be paying for the next 50 to 75 years.

They tell us that this war may go on for five or six years yet. If we spend 3½ billions a year for liquor for the next six years, in addition to the 20 billions already spent, that will be 41 billion dollars since repeal to the end of the war. We could build the greatest Navy in the world, we could have the greatest array of bombers and pay cash for them, if we would take the money we are spending for booze and put it into the defense program of the United States.

In Pennsylvania, Governor Arthur James closed every saloon on October 16, the day of conscription. He said, "We do not want any distracting influences while our boys are going to sign up under the Selective Service Act." If we cannot have distracting influences when the boys sign up for war, is it logical to have distracting influences while the boys are training—or fighting, if ever they do? (CONTINUED ON PAGE THREE)

Orders 12 "And God Remembered . . ."

Books

Our readers will be interested in the following letter, I am sure:
June 4, 1941

Dear Dr. Rice:

I am enclosing money order for five dollars.

I just read a little in your splendid book, "And God Remembered . . ." which I received today, and I think it is a splendid book to give to sick people which I regularly visit and talk to them and with them about our blessed Saviour.

I am an aged man just about 75 years and do not have much of this world's goods. But I know my Saviour died for me and now He lives in Heaven where I believe I will see Him soon face to face. Hallelujah! Come, Lord Jesus, come!

The little I have I want to give for my Saviour who gave Himself for me to help to bring sinners to Him.

(Signed)

H—B—

— W. 71st Street
Chicago, Illinois

P.S. Five dollars for which I will receive a dozen copies according to your own price stated in the book. I pray the Lord will use them for His own glory and the saving of many souls to come to know Him whom to know is life everlasting.

ours. We ought to rejoice openly, happily, gloriously if we are sometimes allowed to suffer for Jesus' sake. The same thing is told in First Peter 4:16. The true Christian ought to expect persecution, for he will get it. See Second Timothy 3:12. The example of Christ and all the apostles, particularly Paul, ought to teach us to expect persecutions. Spurgeon was despised by the Baptists of his day, withdrew from the Baptist Union of England because of its modernism. Finney was feared and slandered as a sensationalist, accused of various religious excesses and heresies. Moody was called "Crazy Moody," and Torrey was counted a fanatic on the Holy Spirit and prayer, misunderstood and hurt even by good Christian men in his old age. God's truest saints have suffered persecution. The apostles were "Rejoicing that they were counted worthy to suffer shame for His name" (Acts 5:41). This blessing of persecution, the greatest blessing about which we are commanded to have the greatest joy, has its reward primarily in Heaven and in the reign of Christ on earth, just as the poor will have their reward in that blessed kingdom, too. One can be happy that he is poor and willingly consent to stay poor for Christ's sake. Just so, a Christian ought to be willing to be misunderstood, persecuted and unrewarded until death, rejoicing in the blessed hope set before him. So Jesus did, as you see in Hebrews 12:2. Comfort your hearts by the blessed promise of Romans 8:17, 18 and Second Corinthians 4:8-18.

Smaller Booklets

By Evangelist

John R. Rice

Can A Saved Person Ever Be Lost?

Striking green and brown leatherette paper cover, large type, printed in brown ink on India-tinted book paper. Thirty-two pages, size 4 by 6 inches. It will settle forever the question of security of the believer for everyone who is willing to take God's Word, and who will check up the Scriptures used. Interprets many Scriptures sometimes thought to teach the danger of falling and shows that there is not a single passage which teaches that a saved person can be lost, while overwhelming proof is given of the eternal security of God's children. Price 10c each, 15 for \$1.00.

Religious But Lost

Millions of church members are in Hell because they were religious, trusted churches or ordinances or moral living or good works instead of depending on Christ alone. Doubtless millions are now deceived, in the churches but never born again. This message gives many, many Scriptural warnings. It startles mere professors, makes plain the plan of salvation. New edition, 32 pages on tinted paper. Printed in maroon ink. Larger type. Beautiful two-tone paper cover. 10c each; 15 for \$1.00.

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A 24-page booklet (6 in. by 3 in.) on India-tinted enameled paper. Very popular. Has led to hundreds of conversions. Printed in three languages. Makes plain God's way of salvation for the sinner from the Word of God. It costs us about \$1.00 a hundred. Help scatter this booklet and save souls.

Unchristian "Christian Science"

A startling exposure of the un-Christian teachings of so-called Christian Science, shows that it denies the deity of Christ, the fallen nature of man, the fact of sin, the blood of atonement, the need of regeneration, and eternal punishment. Explains Christian Science healings. Every point proved by official Christian Science statements compared with many Scriptures. Should be distributed widespread. Twenty-four pages, attractive colored cover. Price, 5c each; 25c a dozen; \$1.50 per hundred.

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EVANGELIST JOHN R. RICE,
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Rev. Sam Morris Runs For U. S. Senate

(CONTINUED FROM PAGE ONE)

the statesmanship of Joseph and Daniel were in Gentile kingdoms and had nothing to do with the theocracy of Israel. Thus also the devout and beautiful Esther was queen in the kingdom of Ahasuerus, and Mordecai attained a great prominence in the government of that empire.

In the New Testament, Nicodemus and Joseph of Arimathea were members of the Sanhedrin, Jewish rulers, and while they should have been more bold for Christ, no doubt, there is not a hint that they should have left their government positions.

Nor is there a verse of Scripture anywhere in either Old or New Testaments that forbids a Chris-

tian taking a life-time part in government as a statesman. In fact, the Scripture says, "Seest thou a man diligent in his business? He shall stand before kings . . ." (Prov. 22:29), indicating that such an honor was to be sought.

We may be sure that there are many temptations in political life, but so are there temptations in any job a man may hold. And certainly no job in the world has more temptations than that of the ministry.

How poor would be the world's history if we took out the great reformers who, through men of God, burst into the arena of national affairs. Great reforms like the separation of church and state, the overthrowing of the Spanish Inquisition, the abolition of slavery, and a regulation of the vile liquor traffic could never have been accomplished without the leadership of great men of God who did not leave their ministry while they spoke boldly on national issues.

William Gladstone may have been technically a layman, but actually was a great preacher and Christian writer, while he was at the same time one of England's greatest Prime Ministers.

President Woodrow Wilson was the son of a Presbyterian preacher and himself a lay preacher who was exalted to one of the highest positions in his church, as president of Princeton University. His definite Christian background and his Christian idealism were a gift from God in the time of the first World War. As a soldier in the United States army I treasured greatly a little cloth-bound YMCA Testament, within which was printed a fervent exhortation from President Wilson to read the Bible and to trust in Christ as personal Saviour.

David Lloyd George of England is and has been through the years a lay Baptist preacher.

William Jennings Bryan was one of the greatest preachers of the

gospel I ever heard. He was not ordained as a preacher, but then neither was D. L. Moody. I heard Mr. Bryan preach on "The Bible and Its Enemies" in the spring of 1921 in Chicago when I was a graduate student in the University of Chicago. In private conversation afterwards, I asked Mr. Bryan, "Why are you not a preacher? One who can so preach Christ from the Word of God should be a full-time preacher!"

To which he answered, "Today I speak five times; once for a living and four times for Jesus Christ. That is the way I go most of the time. Do you know any ordained preacher who is doing more preaching than that?" I answered that I did not, and he continued, "I have been three times the Democratic candidate for president. I have been Secretary of State of the United States. As a statesman I have an audience that I could not possibly reach if I called myself a preacher and confined myself to the pulpit. This is God's will for me. I am doing all I can to reach every creature with the gospel."

I was powerfully impressed with the need for great men of God for important places of statesmanship.

Will Brother Sam Morris be elected Senator? I do not know, but I have a strong hope that he will. If Sam Morris goes to Washington he will remain, I feel sure, an old-fashioned Bible preacher, preaching the gospel of Christ to thousands as well as trying to call America back to God in the Senate chamber and as an official of the government.

And if Brother Sam Morris is not elected, yet he will have covered Texas with a greatly needed message. His radio programs now on great stations cover the entire state at 1:00 p.m. and 9:00 p.m. each Sunday in a plea for Godliness and temperance. A return to the faith of our fathers is sadly needed and we thank God Sam Morris can be heard at such a time as this in Texas. If he is defeated, he will have gained the respect of multiplied hundreds of thousands for his bold stand against sin in high places, and his stand for the Bible, for sobriety and righteousness in government.

We feel that the work of Brother Sam Morris will hearten other preachers to come out boldly in an attack on sin and that God may use this occasion to raise up prophets who will be heard. Oh, may God give us preachers who have a vision of the whole people and set out, under God, to reach all of them with God's message. It is wicked, it is sinful, it is criminal for preachers to be content to preach to little handfuls of Christian people and never to reach the unchurched multitudes for whom Christ died, challenging them with a gospel that calls for repentance, a turning to righteousness, as well as for faith in a crucified Saviour.

And Sam Morris, God bless him, will not sell out. We believe that whatever comes he will maintain his blessed and glorious ministry. He is one of the strongest preachers in the country. He is a great Bible student and teacher, once elected to head the Bible department of a great Baptist University. He is a man of many personal graces, of ingratiating personality, of profound convictions for which he has proven that he is willing to die if need be.

Though criticized by many namby-pamby, soft-spoken, pantywaist preachers for his fight against booze, Brother Morris has gone steadfastly onward, not only arousing the consciences of hundreds of thousands on the booze question, but actually turning hundreds of drunkards to trust Christ for salvation, as their letters to him prove.

We pray for Brother Sam Morris and that God will raise up Godly men in the halls of Congress elsewhere to lead America in these troublous and vastly important times. May God give him boldness and power as he preaches and campaigns. May he have grace to lose if he cannot win in the will of God. And may he have grace to withstand temptation and be true if it is God's will for him to win. But in a great campaign covering the state, giving God's message that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34), Brother Sam will reach thousands who do not go to church, and so will win for God, we trust, whether elected or not.

Calling America To Prayer

(CONTINUED FROM PAGE ONE)

And then in the 5th chapter of Luke, the 16th verse, we find these words:

"And he withdrew himself into the wilderness, and prayed."

And if you will read a few verses previous to that you will find Him over in the land of Palestine healing the sick.

We read as follows in the 15th verse of the 5th chapter:

"But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities."

It was a critical time — and I put it reverently — it was a critical time in the life of the Lord Jesus Christ because this saying was going abroad and He felt the need of prayer, so He withdrew Himself in the wilderness and prayed. Beware when all men speak well of you. It is a critical time in the life of any man when he begins to be praised mightily. You need to go to the mountain in prayer and ask God to keep you humble.

And then in the 12th chapter of Luke we find that just the night before Christ selected His twelve disciples, He went into a mountain to pray. It was of great importance that He select the right man.

When one gets saved, it is important to spend much time in prayer.

Oh, beloved, this is a time of national emergency in our country and if there ever was a time when God's children need to pray, it is now. On the 16th day of June, we have one of the greatest national days of prayer we have ever had. Now if God's beloved Son, the Lord Jesus Christ, was dependent upon His Father and had need to pray, how much more we, His children, frail as we are, should feel our need and be much in prayer, asking wisdom from above.

As we turn to the 11th chapter of Luke, we are not surprised to find the statement I read to you.

These words are spoken by the beloved disciple, John, and he said, "Lord, teach us to pray." They had been watching the Lord in prayer and had taken notice about His attitude and about His kindness to all in all circumstances. They got a feeling in their hearts they needed to know how to pray and to pray, and so we find these words, just so natural, coming from the lips of one of the disciples, saying, "Lord, teach us to pray."

Just in a moment's time, I want to give you as a passing thought before I begin on the message of the evening. Notice these words were not directed to any earthly king or potentate or leader or any Sanhedrin or ruler, but directed to the Lord Himself. "Lord, teach us to pray." The Lord is the Master Teacher. And in these words we find a great truth in the little word teach. If you are to be taught, you have to be attentive and receptive. And let me say further, do not learn everything in the world today. You grow in grace and in the knowledge of the Lord Jesus Christ as you sit at the feet of the great Master Teacher, with receptive hearts. He will teach you and lead you into all truth. Then the word is, "Lord, teach us to pray," we who are members of His body, the true church, all who are born again, all who have entered into relationship with the Father through faith in the Lord Jesus Christ. That means the babe in Christ, the young man, the more advanced, the father in Israel, and as long as we are in this flesh, we need to be taught to pray. And then these words, "Lord, teach us to pray," not how to pray, not to be taken up with the mechanics of prayer, but prayer itself.

May I say in passing, all prayer should be directed to the Father, in the Spirit and in the name of the Lord Jesus Christ.

Now it is most interesting to read about the setting of the back-

ground for this statement in Luke 11. I am just going to give it to you quickly to show there are rich lessons here, if you will read carefully. In Luke 10, the Lord tells us about selecting the seventy disciples, sending them out two by two. What great success they had! And in verse 17 of the 10th chapter we read as follows:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

Now you would expect the Lord to applaud them to the skies for the wonderful work accomplished, but will you drop down to the 20th verse and notice how gentle the Lord is in leading the seventy into a higher realm of service. He said to the seventy:

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

What does He mean? Here is one of the finest lessons that you need to learn and one of the most important lessons that you need to learn in your Christian life; maintain a good balance in your Christian life. Learn not to be taken up with all service and no meditation, thinking upon the things beyond and above. And if a man is wrapped up in service, going about doing much and spending little time in meditation, listen, there will be motion but no forward progress, and you will be like the children of Israel, thirty-eight and one-half years in the land of wilderness. They did not even get into Canaan. Why? Lots of motion, but they were out of fellowship, they did not come into relationship as they should. But on the other hand no man is as he should be unless he is active and diligent in holy service. David sang the song, "He maketh me to lie down in green pastures," that is, to have communion. But David also sang, "He leadeth me in the paths of righteousness," and there we find action and progress and service.

Now it is so difficult to maintain a balance between the two. We must not be so active as to neglect communion for there is great danger there. On the other hand, we must not be so mystical as to become impractical. There is much work to be done. James says, "Show me your faith by your works" (Jas. 2:18). And so Christ said to the seventy disciples in effect, "Beware, don't let your successes crowd out the consideration of heavenly things. Rejoice that your names are written in Heaven. Don't be carried away by earthly successes. Set your affection, on the other hand, on things above, and be a balanced Christian." Oh, how we need that instruction, how we need that reproof these days.

Immediately, then, in the 10th chapter Christ begins to instruct the seventy regarding spiritual service. He tells about the good Samaritan, then brings in about Mary and Martha, teaching us that while we ought to abound in service, do good to our fellow man, yet we must not fail in our worship and be in quiet contemplation, sitting at His feet. While it is practical to be like the seventy, to be like Martha, we ought also to be like Mary, sitting at His feet.

Put down four little words in the margin of your Bible in the first part of the 11th chapter of Luke. Four little words — here they are. Verse 1 — *petition* — "Lord, teach us to pray." And then in verses 2 to 4 we have the *pattern* prayer — "Our Father which art in heaven, hallowed be thy name. Thy kingdom come." Then verses 5 to 10 give a *parable* of prayer. And then in verses 11 to 13 we have the *pledge* of prayer, that is, "If ye then, being evil, know how to give good gifts unto your children: how much more

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Calling America To Prayer

(CONTINUED FROM PAGE THREE)

shall your heavenly Father give the Holy Spirit to them that ask him? We have the petition, pattern, parable and pledge. While the word was spoken before Pentecost, we this side of Pentecost have in Romans 8:26, 27, a fulfillment of the pledge in Luke 11, verses 11 to 13.

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

So after the petition, "Lord, teach us to pray," we have the pattern prayer. I have just time tonight very hurriedly to speak upon the first two words of that pattern prayer, "Our Father." Here in these two words (underline them) we find a double relationship or a double relationship suggested; first, Sonship, and second, brotherhood. Now I want you to see the teaching. First of all, the suggestion of Sonship in the word "Father." It is of uttermost importance that we remember who has a Scriptural right to call God "Father." Listen carefully. God is not the Father of all living. "What, you mean to tell me God isn't the Father of us all?" No, He is not. God's Word clearly teaches us that the unregenerated, the unbeliever, is dead in trespasses and sin, without hope, without Christ, alienated even from God, and God is not the Father to the unbeliever. And the unbeliever has not the right to call God "Father," for the unregenerated are not members of the household of faith and have not entered into relationship through faith, and the only prayer God will hear from the heart and lips of an unbeliever is this one: "Lord, be merciful to me a sinner." Now I want you to get this. Be you ever so educated, ever so fine and ever so cultured, just the cream of humanity—unless you have had in your heart a saving knowledge and a witness of the Spirit, unless you have passed from death unto life, you are dead in trespasses and sin and you have no Scriptural right to petition the throne of grace and call God "Father." But the moment that you accept Christ as Lord and ask God to be propitiated for you, a sinner, and you apply to your heart the work He accomplished on the

cross by paying the penalty for your sin and dying in your stead, and ask God to be a propitiation for your sins—that moment you enter into the household of faith, and then you have the Scriptural right to address God as "Father."

So naturally the question arises still further, how to become a Son of God. I am going to give it to you now. John 1:12 says:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

And then how do we receive Him? Here it is. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (James 5:24). For faith comes by hearing and hearing by the word of God. "He that heareth my word and believeth . . . shall not come into condemnation, but is passed from death unto life." Ye are the children of God. How? By faith in Christ Jesus. And if you have not the witness of the Spirit in your heart that you are a child of God, even though you are a member of some local church, you are as dead as a doornail, dead in trespasses and sin. I am not doing any shadow-boxing. I am telling you the eternal truth. Now God says the prayer of the wicked is an abomination unto Him and if you are still an unbeliever and have

prayed this pattern prayer in the church, calling God "Father," your prayer is an abomination unto Him.

But I want to stop and say, Won't you come? He says, "Him that cometh unto me, I will in no wise cast out" (John 6:37). And so we learn on the very threshold in this school of prayer that only those born again can scripturally pray and address God "Our Father." And you will notice, as I said before, that on June 16th is a national day of prayer. As I was very careful to say in the announcement, let all born again Christians unite in this great day of prayer, irrespective of denomination. If you are a child of God and know you are, you can pray and call God "Father," and seek with God's help, to change the course of the nation, and since the time of national emergency has been declared by our own president, we can respond to this call for prayer and meet around the throne of grace on that great national day, confessing our sins, asking God for wisdom and guidance for all in authority.

The first thought in these words "Our Father," is the thought of brotherhood. That leads me to this one word "Our." We have the thought of brotherhood, "Our Father." Notice it does not say "My Father," that is, God is not just the Father to one, but "Our Father," a large family composed of

men and women out of every nationality. So when you pray you have a good many brothers and sisters in Christ.

Time will not permit me to go into detail and tell you there are two brotherhoods in the world. Satan's trick is this, to talk about the brotherhood of men and to have everyone, saved and unsaved, call God "Father." Listen. Christ, speaking to an unsaved one, said, "Your father is the devil" (John 8:44). That is one brotherhood. Every unregenerated man and woman, be you ever so upright and wonderful a citizen, if you are not born again, you belong to the brotherhood of Satan. That is the truth. And there is another great brotherhood, the brotherhood of all who are born again. Satan's trick is to try to get you mixed up and come into fellowship with the works of darkness. My Bible says, "Come out from among them, and be ye separate, saith the Lord, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14-17).

How shall we prepare for the day of prayer? First of all, confess your sin. Oh, how thankful we ought to be tonight that God has a provision for us. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And He said, "These things write I unto you, that ye sin not. And if any

man sin, we have an advocate (an attorney at the bar of justice) with the Father, Jesus Christ the righteous." And there, standing before the Father, when a child of His sins, Christ says to the Father, "Father, put that to my account. I have paid it in my own body on the cross of Calvary," not at the hands of the ungodly. Ask God to show you what has broken the fellowship between you and God. Confess you have sinned and be obedient to God's Word.

Oh, I wish I had another whole hour with you.

I go back in the book of Joshua. Joshua was defeated when he went out to a certain battle. Why? Sin crept into the camp. Achan had coveted a Babylonish garment. We read in the 7th chapter how Joshua treated Achan. I want to tell you why the church of Jesus Christ is as powerless as it is, and it is because of sin, S-I-N. And when we get to the point of confessing our sin and forsaking our sin and asking God to cleanse us, a Heaven-sent revival will come down. And everybody said, "Amen." I tell you the truth.

PRAYER: Our Father, teach us to pray and may men and women who are not members of the body of Christ now come into the relationship through faith in Jesus Christ, and on the 16th day of June, may there be a great wave of prayer up to Thy throne. For we ask it in Christ's name. Amen.

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